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2. *On Ankova, the Central Province of Madagascar, and on the Royal or Sacred Cities.* By the Rev. W. ELLIS, F.R.G.S.

THE author informed the Meeting that he had undertaken his recent (fourth) journey to Madagascar at the invitation of King Radama, towards the end of 1861, and that during his excursions in the interior in search of limestone for building, and for other objects, he had travelled over several parts of the province of Ankova. It is the most important of the twenty-two provinces into which the island is divided, from being the country of the Hovas or dominant race, and is 150 miles in length, by nearly 100 in breadth. The country is hilly or mountainous, but the elevations rise singly or in masses, rather than form continuous chains. Mount Ankaratra, in the south-west of Ankova, is one of the highest mountains in the island, supposed to be about 13,000 feet above the level of the sea. It had not yet been ascended by a European, and probably not by the natives, although they stated that in the cold season snow lay in the hollows near the summit. Between the isolated hills or mountain masses lay fertile valleys or level plains, some of them several miles in extent, frequently well irrigated and cultivated with rice. The province is well watered, and the rivers, though not large, seldom fail through the long droughts of summer. The author, after enumerating the streams, rivers, and lakes of Ankova, proceeded to describe the forests, which, with occasional intervals of clear land, bordered the province on three sides, and supplied it with valuable timber, but left the central district itself almost destitute of trees. Euphorbias and several kinds of *Ficus* were indigenous, and fruit-trees had been introduced, and grew luxuriantly. Horned cattle are numerous; and it is a singular fact that, whilst the domestic ox is the humped Indian species, the vast herds of wild cattle are all of the straight-backed kind. The sacred cities or villages of Ankova are twelve in number; they derive their sanctity from having been the birth-places, abodes, or burial-places of their monarchs. Europeans are forbidden to enter most of them; and although some of them are places of large size, they have not yet been laid down on our maps. Their names and relative situations are as follow:—1. Alasora, about 6 miles south-east of the capital. This is said to have been the first residence of the Hovas in Imerina. 2. Imerinmanjaka, 2 miles N. by E. of the capital. 3. Ambohitrahiby, place of first eating of beef, 12 miles north-west of the capital. 4. Antananarivo, the capital. 5. Ambohimanga, 10 miles N. by E. of the capital. This is the most sacred city in the province, it was the capital of the northern part of Imerina before

its chief conquered Antananarivo, and contains the house of one of the national idols Ifantaka (pronounced Ifantak). The sovereign visits it usually once a year to preside at, and take part in, the offerings and other rites in honour of their idol. It contains the tombs of several sovereigns, especially the mother of the late King, who was also the aunt of the present Queen. It is defended by fortifications, the s.e. angle of the mountains forming a steep escarpment. 6. Ambohitany, $2\frac{1}{2}$ miles distant from Ambohimanga, situated on an elevated ridge. In this place is the house of Ramahavaly, a more renowned idol than Ifantaka, whose will to punish any one is supposed to be accomplished by the agency of serpents. 7. Ambohidratrimo, 12 miles north-west of the capital, the birth-place of the mother of Radama I. 8. Ilafy, 5 miles N.N.E. of the capital, is the birth-place of the mother of the late Queen Ranavalo, and belongs to Radama II., her son. 9. Inamehana, $5\frac{1}{2}$ or 6 miles N. by W. of the capital, belonging to the present Queen. 10. Ambatofimanjana, the exact position unknown to the author. 11. Ambohimanambola ("the village having silver or money"), 6 or 7 miles to the E. of the capital, containing the house of the chief national idol of the Hovas, Ikelimalaza. 12. Ambohimalaza, E.S.E., 10 miles distant. The belief in the influence of the spirits of the ancestors of their monarchs is one of the chief features of the Malagasy religion; it enters into all their most important ceremonies, and influences the actions and policy of royalty.

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The PRESIDENT said he was quite sure the Society would return most hearty thanks to the authors of these papers,—the gallant young artillery officer Capt. Rooke and the celebrated missionary Ellis. With regard to Mr. Ellis, he had, in his modesty, not touched upon the great service which the body to which he belonged had rendered to Madagascar in introducing a written language amongst its people. He had not only communicated to the Society geographical information, but much ethnological knowledge. No doubt, on the present occasion, gentlemen would rather have heard a paper much more connected with pure geography; but ethnology was so closely interwoven with descriptions of distant countries that when there was any communication made relating to the habits and manners of people by those who had been careful to form a right judgment he was quite sure that such knowledge would always be gladly received.

Mr. J. CRAWFORD said he was very much obliged to his friend Mr. Ellis for the paper which he had read. Madagascar was a very large island,—the third, in point of size, in the whole world, being next to Borneo and New Guinea. It was about three times the size of our own island, and a great deal larger than the whole kingdom of France. It was big enough, if it were only good enough. The inhabitants were negroes, and though upon the whole they were more advanced in civilization than the negroes of the opposite continent, especially the eastern side of it, which was about the most inhospitable and barren country in the known globe, still they were sheer absolute barbarians, even in the favourable representation of Mr. Ellis. Now, something had been

said about oxen and the other animals. There were the ox, the goat, the hog, the dog; he was glad to think that the sheep was not a native of that country—glad on account of the sheep, for the climate was not suited to its health. There were wild and domestic cattle, but how brought there he could not tell. They were very numerous, and the Americans used to go there for the purpose of making jerked beef. There must have been at one time or another a communication between the Malay islands and Madagascar, and a very mysterious one, in proof of which he would give a few examples. There were many Malayan words in use by the Hovas, including the whole series of numerals up to 1000, or, including Sanskrit numerals in Malay, up to 10,000 and 100,000. He had selected a few of the words, to show under what obligations these negroes were to the Malayan people, who came, one hardly knew how, a distance of at least 3000 miles. It must have been much easier, however, to come than to return, because on the way there they were favoured all the while by either the south-east trade-wind or the south-east monsoon. To get back seemed to him a matter totally impossible, by a direct course. They had introduced such names as rice, cocoa-nut, capsicum, thread to sew with, iron, sea or land, as correlatives, island, headland or cape, and others, to the number of 150. The following names of places were also of Malay origin :—*Tanjuna amber* (Malay, *Tanjung ambar*)—flat or insipid point or headland. *Manambar* (Malay, *Mañambar*)—to swoop as a bird. *Tananarivo*—Name of the Madagascar capital in Malagasy, and meaning, in Malay, 1000 villages or towns. *Ranuminta*, in Malay, Water needed or wanted. *Boyana bay*—In Javanese the *Boya* signifies “danger,” and also an “alligator.” The syllable *na* is the preposition “of,” as in the word *tana-na-rivo* above named. *Narendra*—The word *narendra* is Sanskrit, derived from the Javanese, and means “king” or “prince.” Such Malayan words as *Batu*, a rock; *Ranu*, water; *Tanjuna*, for *Tarjung*, a headland; and the sea is usually called *Ranumasina*, a compound Malayan word signifying “salt-water.” Then we have *Nusi*, for *nusa* in Javanese, an island; and *Lanitri* for *Langit*, the sky, in Malay.

The PRESIDENT said he thought when Mr. Ellis rose to reply he would show that the inhabitants were not quite such sheer barbarians as Mr. Crawford had described them to be. Their progress in architecture had surprised him; judging from the photographs of public buildings now exhibited.

LORD STRANGFORD observed that, as Mr. Ellis's opportunities for acquiring trustworthy knowledge on all that concerned Madagascar rendered him a reliable witness, he should much like to know from him the length and the breadth of Mahometan influence, literary or religious, upon the island, and to receive some information in regard to the books said to be written in the Malagasy language and Arabic alphabet, and described in a paper in the French ‘*Journal Asiatique*.’

Mr. J. KESSLER said that from observations which were made at Antananarivo last year, it was ascertained that the city was placed by far too much west on the map, and that the river Ikopa, which came within three days' distance from the capital, and which was navigable for Arab vessels, had also been misplaced, and it is now settled that it empties itself into Bombatoko Bay on the west coast. With regard to the question as to the Arabic manuscripts or writings in Madagascar, the only authority we had was Flacourt, who was not altogether to be depended on. He mentioned twenty-eight books, partly astronomical, partly medical; but none of those could be found. He (Mr. Kessler) believed they were purely Arabic, and had nothing to do with Madagascar,—at least, not with the Malagasy language, except an Arabic and Malagasy dictionary. There were several Arabic words contained in the language, but, comparatively speaking, they were few. He believed the names of the days of the week were Arabic, and two names of the months. There were several Sanskrit words contained in Malagasy which had either been

handed down direct or through the Malays or some other tribe. There were some Hebrew words, many French, but few English. It would have been interesting to trace how the Hovas, who were the conquering race, and in numbers the most insignificant, reached Madagascar, and one way of arriving at a certain conclusion was by tracing the language. He had occupied his mind a good deal whilst at Madagascar, and had collected much evidence as to the ancient proverbs and laws of the country. He believed that by tracing the purely native language they would be able to arrive at a conclusion as to the manner in which the Malays (for they could not be anything else) had reached the capital or had come to Madagascar. There was no question at all that the Arabs had for a long time been settled on the west coast.

Mr. ELLIS, in reply, said he was grateful for the notice which had been taken of his paper. In regard to the origin of the people, he thought that three races had been amalgamated to form the present inhabitants, or that they had been derived from three different sources: one, the opposite coast of Africa, the second the Malayan archipelago, from some family or portion of the large Malayo-Polynesian race, and the third unknown. It was too wide a question, however, to be gone into now. Mahomedan influence might have operated to some extent in former times, for the country was visited by Mahomedans before it was known to Europeans, and some few of the customs of the people may have a Mahomedan origin. There are also a number of Mahomedan traders at Majamba and some other places on the west coast, but for more than a century past Mahomedan influence has been but slightly if at all felt in Madagascar. With regard to the Arabic, he had made many inquiries of the people from that part of the country where Arabs had been most numerous, and there were parts on the south-east coast which were said to have been inhabited by a larger portion of Arabs than any other. They had come there for the purpose of trade and manufacture, and employed the natives in carrying on the affairs of the depôts of trade, teaching the natives numerals, or so much only of their language as was necessary for keeping accounts and transacting business, but not writing any books. He (Mr. Ellis) had not been able to learn anything further with respect to the use of the Arabic language; certainly, it never was written or understood by any of the natives that he had been acquainted with. He had inquired of the natives in the country the traditions preserved among them respecting the Arabs, and whether they did teach their language to any of the Malagasy; but they always answered "No;" and that it was used for their own purposes of trade and nothing further.

ADDITIONAL NOTICES.

(Printed by order of Council.)

1. *Leichhardt Search Expedition.* Extracts from Documents transmitted to the Society by the Secretary of State for the Colonies.

IN vol. ix. of the 'Proceedings,' page 300; an account was given of the recent discovery of traces of the lost traveller Leichhardt, and of the movement which was, in consequence, set on foot in Melbourne by Dr. Mueller for an expedition in search of further remains of his party. The following communication has since been received on this subject from Sir George Bowen, Governor of Queensland:—